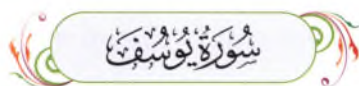


وَقُلْ	لِلَّذِينَ	لَا يُؤْمِنُونَ	أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ	إِنَّا
and say	to those who	(do) not believe	act according to your ability	verily We
عَمِلُونَ ﴿١٢٦﴾	وَأَنْتَظِرُونَ	إِنَّا	مُنْتَظِرُونَ ﴿١٢٧﴾	
(are) acting (in our way)	and wait	indeed We (too)	(are) waiting	
وَلِلَّهِ غَيْبٌ	السَّمَوَاتِ	وَالْأَرْضِ	وَالِيهِ	
and to Allah (belongs the) Unseen	(of) the heavens	and the earth	and to Him	
يُرْجِعُ الْأُمُورَ كُلَّهُ	فَاعْبُدْهُ	وَتَوَكَّلْ		
return affairs	all of it	so worship Him (O Muhammad)	and put your trust	
عَلَيْهِ	وَمَا رَبُّكَ	يَعْفِلُ	عَمَّا تَعْمَلُونَ ﴿١٢٨﴾	
in Him	and your Lord (is) not	unaware	of what you (people) do	



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴿١﴾ إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾ نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمَنِ الْغَافِلِينَ ﴿٣﴾ إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿٤﴾

Sūrah Yūsuf [(Prophet) Joseph] 12

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Alif-Lām-Rā. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] These are the Verses of the Clear Book (the Qur'ān that makes clear the legal and illegal things, legal laws, a guidance and a blessing). 2. Verily, We have sent it down as an Arabic Qur'ān in order that you may understand. 3. We relate to you (Muhammad ﷺ) the

best of stories through Our Revelations to you, of this Qur'ān. And before this (i.e. before the coming of Divine Revelation to you), you were among those who knew nothing about it (the Qur'ān). 4. (Remember) when Yūsuf (Joseph) said to his father: "O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon – I saw them prostrating themselves to me."

الرَّحِيمِ		الرَّحِيمِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
إِنَّا	الْمُبِينِ	الْكِتَابِ	ءَايَاتُ	تِلْكَ	الرَّ
verily We	[the] Clear	(of) the Book	(are the) Verses	these	Alif-Lam-Ra
نَحْنُ نَقُصُّ	لَعَلَّكُمْ تَعْقِلُونَ	عَرَبِيًّا	قُرْءَانًا	أَنْزَلْنَاهُ	
We relate	so that you may understand	(in) Arabic	(as) a Quran	have sent it down	
أَوْحَيْنَا إِلَيْكَ	بِمَا	الْفَصَصِ	أَحْسَنَ	عَلَيْكَ	
We have revealed unto you	through what	(of) stories	(the) best	unto you (O Muhammad)	
لِمَنِ الْغَافِلِينَ	مِنْ قَبْلِهِ	وَإِنْ كُنْتَ	الْقُرْءَانَ	هَذَا	
surely among the heedless	before this	and though you were	Quran	(of) this	
أَحَدَ عَشَرَ	إِنِّي رَأَيْتُ	يَتَابَتِ	لِأَبِيهِ	قَالَ يُوسُفُ	إِذْ
eleven	verily I saw (in a dream)	O my father	to his father	Joseph said	(remember) when
سَاجِدِينَ	لِي	رَأَيْتُهُمْ	وَالْقَمَرَ	وَالشَّمْسَ	كُوكَبًا
prostrating (themselves)	to me	I saw them	and the moon	and the sun	stars

قَالَ يَبْنِي لَا تَقْصُصْ رُءْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ ﴿٦﴾ وَكَذَلِكَ يَجْنِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَى آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَى أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿٧﴾

5. He (the father) said: "O my son! Relate not your vision to your brothers, lest they should arrange a plot against you. Verily, *Shaitān* (Satan) is to man an open enemy! 6. "Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favour on you and

on the offspring of Ya'qūb (Jacob), as He perfected it on your fathers, Ibrāhīm (Abraham) and Ishāq (Isaac) aforetime! Verily, your Lord is All-Knowing, All-Wise."

فَيَكِيدُوا	عَلَى إِخْوَتِكَ	لَا نَقْصُصُ رُءْيَاكَ	قَالَ يَبْنَى		
lest they should plot	to your brothers	relate not your vision	he said O my son		
مُتَّيْ	عَدُوٌّ	لِلْإِنْسَنِ	إِنَّ الشَّيْطَانَ	كَيْدًا	لَكَ
open	(is) an enemy	to man	verily Satan	a plot	against you
مِنْ تَأْوِيلِ	وَيُعَلِّمُكَ	رَبُّكَ	يَجْنِيكَ	وَكَذَلِكَ	
[from] (the) interpretation	and teach you	your Lord	will choose you	and thus	
وَعَلَى آلِ	عَلَيْكَ	وَيَتِمُّ نِعْمَتُهُ	الْأَحَادِيثِ		
and on (the) offspring	on you	and perfect His Favour	(of) dreams (and other things)		
إِبْرَاهِيمَ	مِنْ قَبْلُ	عَلَى أَبَوَيْكَ	كَمَا أَتَمَّهَا	يَعْقُوبَ	
Abraham	aforetime	on your two fathers	as He perfected it	(of) Jacob	
حَكِيمٌ	عَلِيمٌ	إِنَّ رَبَّكَ	وَإِسْحَاقَ		
All-Wise	(is) All-Knowing	verily your Lord	and Isaac		

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ ءَايَاتٌ لِّلْسَّالِينَ ﴿٧﴾ إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِمَّا نَحْنُ غُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ ﴿٨﴾ اقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا مِن بَعْدِهِ قَوْمًا صَالِحِينَ ﴿٩﴾ قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غِيَبَتِ الْجُبِّ يَلْقَاهُ بَعْضُ السَّيَّارَةِ إِن كُنْتُمْ فَاعِلِينَ ﴿١٠﴾

7. Verily, in Yūsuf (Joseph) and his brethren, there were *Ayāt* (proofs, evidences, lessons, signs, etc.) for those who ask. 8. When they said: "Truly, Yūsuf (Joseph) and his brother (Benjamin) are dearer to our father than we, while we are 'Usbah (a strong group). Really, our father is in a plain error. 9. "Kill Yūsuf (Joseph) or cast him out to some (other) land, so that the favour of your father may be given to you alone, and after that you will be a righteous folk (by intending repentance before committing the sin)." 10. One from among them said: "Kill not Yūsuf (Joseph), but if you must do something,

throw him down to the bottom of a well; he will be picked up by some caravan of travellers."

لَقَدْ	كَانَ فِي يُوسُفَ	وَإِخْوَتِهِ	ءَايَاتُ	لِّلسَّالِئِلِينَ ﴿٧﴾	إِذْ
verily	(there) were in Joseph	and his brethren	signs	for those who ask	when
قَالُوا لِيُوسُفَ	وَآخُوهُ	أَحَبُّ	إِلَىٰ آبِنَا	مِنَّا	
they said truly Joseph	and his brother (Benjamin)	(are) dearer	to our father	than us	
وَنَحْنُ	عُصْبَةٌ	إِنَّ أَبَانَا	لَفِي ضَلَالٍ	مُّبِينٍ ﴿٨﴾	
while we	(are) a strong group	really our father	(is) surely in an error	manifest	
أَقْتُلُوا يُوسُفَ	أَوْ أَطْرَحُوهُ	أَرْضًا	يَخْلُ لَكُمْ		
kill Joseph	or cast him out	(to some other) land	(so that) will be free for you (alone)		
وَجْهٌ	أَيُّكُمْ	وَتَكُونُوا	مِنْ بَعْدِهِ	قَوْمًا	صَالِحِينَ ﴿٩﴾
(the) face	(of) your father	and you will be	after that	a people	righteous
قَالَ قَائِلٌ	مِّنْهُمْ	لَا تَقْتُلُوا يُوسُفَ	وَالْقُوَّةُ	فِي غَيْبَتٍ	
said a speaker	of them	kill not Joseph	but throw him down	to (the) bottom	
الْجُبِّ	يَلْقَاهُ	بَعْضُ	السَّيَّارَةِ	إِنْ كُنْتُمْ فَاعِلِينَ ﴿١٠﴾	
(of) a well	will pick him up	some	caravan (of travellers)	if you are doing	

قَالُوا يَتَّابَانَا مَا لَكَ لَا تَأْتَمُنَا عَلَىٰ يُوسُفَ وَإِنَّا لَهُ لَنَصِحُونَ ﴿١١﴾ أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُ لَحَافِظُونَ ﴿١٢﴾ قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ ﴿١٣﴾ قَالُوا لَيْنَ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَّخَسِرُونَ ﴿١٤﴾ فَلَمَّا ذَهَبُوا بِهِ وَاجْمَعُوا أَنْ يَجْعَلُوهُ فِي غَيْبَتِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهُمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ﴿١٥﴾

11. They said: "O our father! Why do you not trust us with Yūsuf (Joseph) though we are indeed his well-wishers?" 12. "Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him." 13. He [Ya'qub

(Jacob)] said: "Truly, it saddens me that you should take him away. I fear lest a wolf should devour him, while you are careless of him." 14. They said: "If a wolf devours him, while we are 'Usbah (a strong group to guard him), then surely, we are the losers." 15. So, when they took him away, they all agreed to throw him down to the bottom of the well, and We revealed to him: "Indeed, you shall (one day) inform them of this their affair, when they know (you) not."

قَالُوا يٰٓأَبَانَا		مَا	لَكَ	لَا تَأْمَنَّا	
they said O our father		what (reason)	have you	(that do) you not trust us	
عَلَىٰ يُوسُفَ	وَإِنَّا	لَهُ	لَنَنْصِحُونَ	أَرْسِلْهُ	مَعَنَا
with Joseph	when we indeed	for him	surely (are) well-wishers	send him	with us
غَدًا	يَرْتَع	وَيَلْعَبُ	وَإِنَّا	لَحَفِظُونَهُ	لَهُ
tomorrow	to enjoy himself	and play	and verily we	surely will take care	of him
قَالَ إِنِّي	لِيَحْزُنَنِي	أَنْ	تَذْهَبُوا بِهِ		
he (Jacob) said truly [I]	it surely saddens me	that	you should take him away		
وَأَخَافُ	أَنْ يَأْكُلَهُ	الذِّئْبُ	وَأَنْتُمْ	عَنْهُ	غَافِلُونَ
and I fear	lest should devour him	a wolf	while you	of him	(are) careless
قَالُوا	لَئِنْ أَكَلَهُ	الذِّئْبُ	وَنَحْنُ	عُصْبَةٌ	إِنَّا
they said	if devours him	a wolf	while we	(are) a strong group	surely we
إِذَا	لَخَسِرُونَ	فَلَمَّا	ذَهَبُوا بِهِ		وَأَجْمَعُوا
then	(are) indeed the losers	so when	they went away with him		and they all agreed
أَنْ يَجْعَلُوهُ	فِي غِيَبَتٍ	الْجَبِّ	وَأَوْحَيْنَا	إِلَيْهِ	
to put him down	in (the) bottom	(of) the well	and We revealed	to him	
لَتُنَبِّئَنَّهُمْ	بِمَأْمَرِهِمْ	هَذَا	وَهُمْ	لَا يَشْعُرُونَ	
indeed you shall (one day) inform them	of their affair	this	while they	know (you) not	

وَجَاءَ وَآبَاهُمْ عِشَاءً يَبْكُونَ ﴿١٤﴾ قَالُوا يٰٓأَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتْعِنَا فَاكْلَهُ الذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ ﴿١٥﴾ وَجَاءَ وَعَلَىٰ

قَمِيصِهِ يَدْمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴿١٨﴾

16. And they came to their father in the early part of the night weeping. 17. They said: "O our father! We went racing with one another, and left Yūsuf (Joseph) by our belongings and a wolf devoured him; but you will never believe us even when we speak the truth." 18. And they brought his shirt stained with false blood. He said: "Nay, but your own selves have made up a tale. So (for me) patience is most fitting. And it is Allāh (Alone) Whose Help can be sought against that (lie) which you describe."

وَجَاءُوا أَبَاهُمْ		عِشَاءً		يَبْكُونَ ﴿١٦﴾	
and they came to their father		in the early part of the night		weeping	
قَالُوا يَا أَبَانَا		إِنَّا ذَهَبْنَا		وَتَرَكْنَا يُوسُفَ	
they said O our father		verily we went		and we left Joseph	
عِنْدَ		مَتَلَعْنَا		فَأَكَلَهُ	
by		our belongings		and devoured him	
وَلَوْ كُنَّا صَادِقِينَ ﴿١٧﴾		وَجَاءُوا		عَلَى قَمِيصِهِ	
even if we are truthful		and they brought		on his shirt	
قَالَ بَلْ		سَوَّلَتْ لَكُمْ		أَنْفُسُكُمْ	
he said nay		have made up for you		your own selves	
عَلَى مَا تَصِفُونَ ﴿١٨﴾		وَاللَّهُ الْمُسْتَعَانُ		عَلَى مَا تَصِفُونَ ﴿١٨﴾	
against what you assert		and (it is) Allah (Alone) Whose Help can be sought			

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ. قَالَ يَبْشَرِي هَذَا غُلَامٌ وَأَسَرُّهُ بِضْعَةً وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ ﴿١٩﴾ وَشَرَّوهُ بِشَمْرٍ بِخَيْسِ دَرَاهِمٍ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ﴿٢٠﴾ وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَى أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ

الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٩﴾

19. And there came a caravan of travellers and they sent their water-drawer, and he let down his bucket (into the well). He said: "What a good news! Here is a boy." So they hid him as merchandise (a slave). And Allāh was All-Knower of what they did. 20. And they sold him for a low price, – for a few dirhams (i.e. for a few silver coins). And they were of those who regarded him insignificant. 21. And he (the man) from Egypt who bought him, said to his wife: "Make his stay comfortable, may be he will profit us or we shall adopt him as a son." Thus did We establish Yūsuf (Joseph) in the land, that We might teach him the interpretation of events. And Allāh has full power and control over His Affairs, but most of men know not.

وَجَاءَتْ سَيَّارَةٌ		فَأَرْسَلُوا وَارِدَهُمْ	
and (there) came a caravan (of travellers)		so they sent their water-drawer	
فَأَذَلَّ دَلْوَهُ		قَالَ يَبْشَىٰ	هَذَا غُلَامٌ
and he let down his bucket (into the well)		he said O good news	(is) a boy this
وَأَسْرَوْهُ		بِضْعَةٍ	وَاللَّهُ عَلِيمٌ
so they hid him		(as) merchandise (a slave)	and Allah (was) All-Knower
يَمَاعِمَ مَلُوتٍ ﴿٢٠﴾		وَشَرَوْهُ	بِشَمٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ
of what they did		and they sold him	for a price low (for) dirhams a number
وَكَانُوا فِيهِ		مِنَ الزَّاهِدِينَ ﴿٢١﴾	وَقَالَ الَّذِي
and they were		about him	and said the man who
أَشْتَرْتَهُ		مِنْ مِصْرَ	أَكْرَمِي مَثْوَاهُ عَسَىٰ
bought him		from Egypt	to his wife may be make comfortable his stay
أَنْ يَنْفَعَنَا		أَوْ نَخِذَهُ	وَلَدًا وَكَذَٰلِكَ مَكَّنَّا يُونُسَ
that he will profit us		or we shall adopt him	(as) a son and thus We established Joseph
فِي الْأَرْضِ		وَلِنُعَلِّمَهُ	مِن تَأْوِيلِ الْأَحَادِيثِ
in the land		and that We might teach him	(the) interpretation (of) events
وَاللَّهُ غَالِبٌ		عَلَىٰ أَمْرِهِ	وَلَكِنَّ أَكْثَرَ
and Allah has full power (and control)		over His Affairs	[and] but most

النَّاسِ	لَا يَعْلَمُونَ
(of) men	know not

وَلَمَّا بَلَغَ أَشُدَّهُ ۖ آتَيْنَاهُ حُكْمًا وَعِلْمًا ۖ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٢٢﴾ وَرَوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ ۖ وَغَلَقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ ۚ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢٣﴾

22. And when he [Yūsuf (Joseph)] attained his full manhood, We gave him wisdom and knowledge (the Prophethood), thus We reward the *Muhsinūn* (doers of good). 23. And she, in whose house he was, sought to seduce him (to do an evil act), and she closed the doors and said: "Come on, O you." He said: "I seek refuge in Allāh (or Allāh forbid)! Truly, he (your husband) is my master! He made my living in a great comfort! (So I will never betray him). Verily, the *Zālimūn* (wrong and evildoers) will never be successful."

وَلَمَّا	بَلَغَ أَشُدَّهُ ۖ	آتَيْنَاهُ	حُكْمًا
and when	he attained his full manhood	We gave him	wisdom
وَعِلْمًا	وَكَذَلِكَ	نَجْزِي الْمُحْسِنِينَ ﴿٢٢﴾	
and knowledge (the Prophethood)	and thus	We reward the good-doers	
وَرَوَدَتْهُ	الَّتِي	هُوَ	فِي بَيْتِهَا
and sought to seduce him	she who	he (was)	in her house
وَعَن نَفْسِهِ ۖ	وَقَالَتْ هَيْتَ	لَكَ ۚ	قَالَ مَعَاذَ اللَّهِ ۖ
about himself	and she said come on	O you	he said I seek refuge in Allah
وَأَحْسَنَ مَثْوَايَ ۖ	رَبِّي	إِنَّهُ ۖ	
he made agreeable my stay	(is) my master	truly he (your husband)	
لَا يُفْلِحُ الظَّالِمُونَ ﴿٢٣﴾	إِنَّهُ ۖ		
the wrongdoers will not be successful	verily [he]		

وَلَقَدْ هَمَّتْ بِهِ ۖ وَهَمَّ بِهَا لَوْلَا أَنَّ رَأٰ بُرْهٰنَ رَبِّهٖ ۚ كَذٰلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ

وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ ﴿٢٤﴾ وَأَسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَالْفَيَاسِيذَ هَالِدًا الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ﴿٢٥﴾

24. And indeed she did desire him, and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus it was, that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen (guided) slaves. 25. So, they raced with one another to the door, and she tore his shirt from the back. They both found her lord (i.e. her husband) at the door. She said: "What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment?"

وَلَقَدْ	هَمَّتْ بِهِ	وَهُمْ	بِهَا	لَوْلَا
and indeed	she did desire him	and he would have inclined	to her (desire)	if not
أَنْ رَأَى بُرْهَانَ	رَبِّهِ	كَذَلِكَ	لِنَصْرِفَ	
[that] he had seen (the) evidence	(of) his Lord	thus (it was)	that We might turn away	
عَنْهُ السُّوءَ	وَالْفَحْشَاءَ	إِنَّهُ	مِنْ عِبَادِنَا	
evil	and illegal sexual intercourse	surely he	(was one) of Our slaves	
الْمُخْلِصِينَ ﴿٢٤﴾	وَأَسْتَبَقَا الْبَابَ	وَقَدَّتْ قَمِيصَهُ	مِنْ دُبُرٍ	
sincere	so they both raced to the door	and she tore his shirt	from the back	
وَالْفَيَاسِيذَ هَالِدًا	لَدَا	الْبَابِ	قَالَتْ	مَا
and they both found her lord (her husband)	at	the door	she said	what
جَزَاءُ	مَنْ أَرَادَ	بِأَهْلِكَ		
(is the) recompense (punishment)	(of him) who intended	against your wife		
سُوءًا	إِلَّا	أَنْ يُسْجَنَ	أَوْ عَذَابٌ	أَلِيمٌ ﴿٢٥﴾
an evil (design)	except	that he be put in prison	or a torment	painful

قَالَ هِيَ رَوَدَّتْنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِنْ كَانَتْ قَمِيصَهُ قَدْ مِّنْ قَبْلِ فَصَدَقَتْ وَهُوَ مِنَ الْكَذِبِينَ ﴿٢٦﴾ وَإِنْ كَانَ قَمِيصُهُ قَدْ مِّنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِّنْ

الصَّادِقِينَ ﴿٢٦﴾ فَلَمَّارًا قَمِيصَهُ، قَدْ مِنْ دُبُرٍ قَالَ إِنَّهُ، مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ ﴿٢٧﴾ يُوسُفُ أَعْرَضَ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنْبِكِ إِنَّكِ كُنْتِ مِنَ الْخَاطِئِينَ ﴿٢٨﴾

26. He [Yūsuf (Joseph)] said: "It was she that sought to seduce me;" and a witness of her household bore witness (saying): "If it be that his shirt is torn from the front, then her tale is true and he is a liar! 27. "But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!" 28. So, when he (her husband) saw his [Yūsuf's (Joseph's)] shirt torn at the back, he (her husband) said: "Surely, it is a plot of you women! Certainly mighty is your plot! 29. "O Yūsuf (Joseph)! Turn away from this! (O woman!) Ask forgiveness for your sin. Verily, you were of the sinful."

عَنْ نَفْسِي		رَوَدَّتْنِي		قَالَ هِيَ	
about myself		that sought to seduce me		he (Joseph) said (it was) she	
قَدْ مِنْ قُبُلٍ		إِنْ كَانَتْ قَمِيصُهُ،		شَاهِدٌ	وَشَهِدَ
is torn from the front		if it be (that) his shirt		a witness	and bore witness
وَأِنْ كَانَتْ قَمِيصُهُ،		مِنَ الْكَاذِبِينَ ﴿٢٧﴾	وَهُوَ	فَصَدَقَتْ	
but if it be (that) his shirt		(is) of the liars	and he	then she speaks the truth	
فَلَمَّا		مِنَ الصَّادِقِينَ ﴿٢٨﴾	وَهُوَ	فَكَذَبَتْ	قَدْ مِنْ دُبُرٍ
so when		(is) of the truthful	and he	then she has told a lie	is torn from the back
إِنَّهُ،		قَالَ	قَدْ مِنْ دُبُرٍ	رَأَى قَمِيصَهُ،	
surely it		he said	torn from the back	he (her husband) saw his (Joseph's) shirt	
مِنْ كَيْدِكُنَّ		يُوسُفُ ﴿٢٩﴾	عَظِيمٌ	إِنَّ كَيْدَكُنَّ	مِنْ كَيْدِكُنَّ
turn away from this		O Joseph	(is) mighty	certainly your plot	(is) of your plot (O women)
مِنَ الْخَاطِئِينَ ﴿٣٠﴾		إِنَّكِ كُنْتِ	لِذَنْبِكِ	وَاسْتَغْفِرِي	
of the sinful		verily you were	for your sin	and ask (O woman) forgiveness	

﴿٣٠﴾ وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَوِّدُ فَتَاهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا

لَزَرْنَهَا فِي ضَلَالٍ مُبِينٍ ﴿٣٠﴾ فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكًا وَءَاتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ ﴿٣١﴾

30. And women in the city said: "The wife of Al-'Aziz is seeking to seduce her (slave) young man, indeed she loves him violently; verily, we see her in plain error." 31. So when she heard of their accusation, she sent for them and prepared a banquet for them; she gave each one of them a knife (to cut the foodstuff with), and she said [to Yūsuf (Joseph)]: "Come out before them." Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands. They said: "How perfect is Allāh (or Allāh forbid)! No man is this! This is none other than a noble angel!"

وَقَالَ نِسْوَةٌ	فِي الْمَدِينَةِ	أَمْرَأَتُ	الْعَزِيزِ
and said women	in the city	(the) wife	(of) Al-Aziz
تَرُودُ فَتَنَهَا	عَنْ نَفْسِهِ	قَدْ شَغَفَهَا	حُبًّا
is seeking to seduce her young man (slave)	about himself	indeed he filled her	(with) love
إِنَّا	لَزَرْنَهَا	فِي ضَلَالٍ مُّبِينٍ ﴿٣٠﴾	فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ
verily we	surely see her	in an error	plain
أَرْسَلَتْ إِلَيْهِنَّ	وَأَعْتَدَتْ	لَهُنَّ مُتَّكًا	وَأَتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ
she sent for them	and prepared	a banquet for them	and she gave each one of them
سِكِّينًا	وَقَالَتِ	اخرُجْ عَلَيْهِنَّ	فَلَمَّا رَأَيْنَهُ
a knife	and said (to Joseph)	come out before them	then when they saw him
أَكْبَرْنَهُ	وَقَطَّعْنَ أَيْدِيَهُنَّ	وَقُلْنَ حَاشَ لِلَّهِ	
they exalted him (at his beauty)	and cut their hands	and they said	forbid Allah
مَا هَذَا	بَشَرًا	إِنْ هَذَا	إِلَّا مَلَكٌ كَرِيمٌ ﴿٣١﴾
this (is) not	a man	this (is) none	but an angel noble

قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَنِي فِيهِ وَلَقَدْ رُودْنَاهُ عَنْ نَفْسِهِ فَاسْتَعَصِمَ وَلَئِنْ لَّمْ يَفْعَلْ مَاءَ امْرَأَتِهِ

لَيْسَجَنَّ وَلْيَكُونَا مِنَ الصَّغِيرِينَ ﴿٣٢﴾ قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُنْ مِنَ الْجَاهِلِينَ ﴿٣٣﴾

32. She said: "This is he (the young man) about whom you did blame me, and I did seek to seduce him, but he refused. And now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced." 33. He said: "O my Lord! Prison is dearer to me than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorant."

قَالَتْ فَذَلِكُنَّ	الَّذِي	لُمْتَنِي	فِيهِ	وَلَقَدْ رَوَدُّهُ
she said this	(is) he whom	you did blame me	about [him]	and indeed I sought to seduce him
عَنْ نَفْسِهِ	فَأَسْتَعْصِمُ	وَلَّيْنِ	لَمْ يَفْعَلْ مَا	أَمْرُهُ
[from himself]	but he refused	and if	he did not do what	I order him
لَيْسَجَنَّ	وَلْيَكُونَا	مِّنَ الصَّغِيرِينَ ﴿٣٢﴾		
he shall certainly be cast into prison	and will surely be	(one) of (those who are) disgraced		
قَالَ رَبِّ السِّجْنُ	أَحَبُّ	إِلَيَّ	مِمَّا	يَدْعُونَنِي
he said (O) my Lord prison	(is) dearer	to me	than what	they invite me
وَإِلَّا تَصْرِفْ	عَنِّي	كَيْدَهُنَّ	أَصْبُ إِلَيْهِنَّ	
and unless you turn away	from me	their plot	I will feel inclined towards them	
		وَأَكُنْ	مِّنَ الْجَاهِلِينَ ﴿٣٣﴾	
		and be	(one) of the ignorant	

فَاسْتَجَابَ لَهُ رَبُّهُ، فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٤﴾ ثُمَّ بَدَأَهُمْ مِنْ بَعْدِ مَا رَأَوْا الْآيَاتِ لَيْسَجْنَهُ، حَتَّىٰ حِينٍ ﴿٣٥﴾ وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٍ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِّئْنَا بِتَأْوِيلِهِ ۚ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٣٦﴾

34. So his Lord answered his invocation and turned away from him their plot. Verily, He is the All-Hearer, the All-Knower. 35. Then it occurred to them, after they had seen the proofs (of his innocence), to imprison him for a time. 36. And there entered with him two young men in the prison. One of them said: "Verily, I saw myself (in a dream) pressing wine." The other said: "Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof." (They said): "Inform us of the interpretation of this. Verily, we think you are one of the *Muhsinūn* (doers of good)."

فَأَسْتَجَابَ	لَهُ،	رَبُّهُ،	فَصَرَفَ	عَنْهُ
so answered	[to] him (his invocation)	his Lord	and turned away	from him
كَيْدَهُنَّ	إِنَّهُ،	هُوَ السَّمِيعُ	أَلْعَلِيمُ	ثُمَّ
their plot	verily He	[He] (is) the All-Hearer	the All-Knower	then
مِنْ بَعْدِهَا	رَأَوْا الْآيَاتِ	لَيَسْجُنَنَّهُ،	حَتَّىٰ حِينٍ	
after	they had seen the proofs (of his innocence)	to imprison him	for a time	
وَدَخَلَ مَعَهُ	السَّجْنَ	فَتَيَانِ	قَالَ أَحَدُهُمَا	إِنِّي
and (there) entered with him	(in) the prison	two young men	one of them said	verily I
أَرْنِي	أَعَصِرُ خَمْرًا	وَقَالَ الْآخَرُ	إِنِّي	
saw myself (in a dream)	pressing wine	and the other said	verily I	
أَرْنِي	أَحْمِلُ فَوْقَ	رَأْسِي	خُبْرًا	تَأْكُلُ الطَّيْرُ
saw myself (in a dream)	carrying on	my head	bread	birds were eating
مِنْهُ	نَبِّئْنَا	بِتَأْوِيلِهِ	إِنَّا	
thereof	(they said) inform us	of the interpretation of this	verily we	
	نَرَبِّكَ	مِنَ الْمُحْسِنِينَ		
	think you	(one) of the good-doers		

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَأَكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ذَلِكَمَا مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ۖ وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانُوا لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ

فَضَّلَ اللَّهُ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٣٧﴾

37. He said: "No food will come to you (in wakefulness or in dream) as your provision, but I will inform (in wakefulness) its interpretation before it (the food) comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allāh and are disbelievers in the Hereafter (i.e. the *Kan'ānyūn* of Egypt who were polytheists and used to worship the sun and other false deities). 38. "And I have followed the religion of my fathers, – Ibrāhīm (Abraham), Ishāq (Isaac) and Ya'qūb (Jacob) [﴿٣٨﴾], and never could we attribute any partners whatsoever to Allāh. This is from the Grace of Allāh to us and to mankind, but most men thank not (i.e. they neither believe in Allāh nor worship Him).

قَالَ	لَا يَأْتِيَكُمَا	طَعَامٌ	تُرْزَقَانِهِ ۖ	إِلَّا نَبَأْتُكُمَا
he said	will not come to you both	food	which you are provided	but I will inform you
بِتَأْوِيلِهِ ۚ	قَبْلَ	أَنْ يَأْتِيَكُمَا	ذَلِكَمَا	مِمَّا
of its interpretation	before	[that] it (the food) comes to you	this	(is) of that which
عَلَّمَنِي	رَبِّي ۚ	إِنِّي تَرَكْتُ	مِلَّةَ	قَوْمٍ
has taught me	my Lord	verily I have abandoned	(the) religion	(of) a people
لَا يُؤْمِنُونَ	بِاللَّهِ	وَهُمْ	بِالْآخِرَةِ	هُمْ كَافِرُونَ ﴿٣٧﴾
that believe not	in Allah	and they	in the Hereafter	[they] (are) disbelievers
وَاتَّبَعْتُ مِلَّةَ	ءَابَائِي	إِبْرَاهِيمَ	وَإِسْحَاقَ	وَيَعْقُوبَ ۚ
and I have followed (the) religion	(of) my fathers	Abraham	and Isaac	and Jacob
مَا كَانَتْ	لَنَا	أَنْ نُشْرِكَ	بِاللَّهِ مِنْ شَيْءٍ ۚ	ذَلِكَ مِنْ فَضْلِ اللَّهِ
it is not	for us	that we attribute	anything to Allah	(is) from (the) Grace (of) Allah
عَلَيْنَا	وَعَلَى النَّاسِ	وَلَكِنَّ أَكْثَرَ	النَّاسِ	لَا يَشْكُرُونَ ﴿٣٨﴾
to us	and to mankind	[and] but most	(of) mankind	thank not

يَصْحَبِ السَّجْنَاءَ رَبَّابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٣٨﴾ مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءً سَمَّيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ

الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٢٠﴾

39. "O two companions of the prison! Are many different lords (gods) better or Allāh, the One, the Irresistible? 40. "You do not worship besides Him but only names which you have named (forged) – you and your fathers – for which Allāh has sent down no authority. The command (or the judgement) is for none but Allāh. He has commanded that you worship none but Him (i.e. His Monotheism); that is the (true) straight religion, but most men know not.

يَصْحَبِي	السِّجْنِ	ءَ أَرْبَابَ	مُتَفَرِّقُونَ	خَيْرَ
O two companions	(of) the prison	(are) many lords (gods)?	different	better
أَمِ اللَّهِ	الْوَحْدُ	الْقَهَّارُ ﴿١٢٩﴾	مَا تَعْبُدُونَ	مِنْ دُونِهِ ۖ إِلَّا أَسْمَاءَ
or Allah	the One	the Irresistible	you worship not	besides Him but names
سَمَّيْتُمُوهَا	أَنْتُمْ	وَأَبَاؤُكُمْ	مَا أَنْزَلَ اللَّهُ	
which you have named (forged)	you	and your fathers	Allah has not sent down	
بِهَا	مِنْ سُلْطَانٍ	إِنْ الْحُكْمُ	إِلَّا لِلَّهِ	أَمَرَ
for it	any authority	the command (is) not	for Allah but	He has commanded
أَلَّا تَعْبُدُوا	إِلَّا إِيَّاهُ	ذَلِكَ	الدِّينُ	الْقَيِّمُ
that you worship none	but Him	that	(is) the religion	(true) straight
وَلَكِنَّ أَكْثَرَ	النَّاسِ	لَا يَعْلَمُونَ ﴿١٢٠﴾		
[and] but most	men	know not		

يَصْحَبِي السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقَى رَبَّهُ، خَمْرًا وَأَمَّا الْآخَرُ فَيُصْلَبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ ۚ قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ ﴿١٢١﴾ وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنَسَهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ ۖ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ ﴿١٢٢﴾

41. "O two companions of the prison! As for one of you, he (as a servant) will

pour out wine for his lord (king or master) to drink; and as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire." 42. And he said to the one whom he knew to be saved: "Mention me to your lord (i.e. your king, so as to get me out of the prison)." But *Shaitān* (Satan) made him forget to mention it to his lord [or Satan made {Yūsuf (Joseph)} to forget the remembrance of his Lord (Allāh) as to ask for His Help, instead of others]. So [Yūsuf (Joseph)] stayed in prison a few (more) years.

يَصْصَحِي	السِّجْنِ	أَمَّا أَحَدُكُمَا	فَيَسْقِي رَبَّهُ
0 two companions	(of) the prison	as for one of you	he will serve for his master
خَمْرًا	وَأَمَّا الْآخَرُ	فَيُصَلَّبُ	فَتَأْكُلُ الطَّيْرُ
wine	and as for the other	he will be crucified	and birds will eat
فُضِيَ الْأَمْرُ	الَّذِي	فِيهِ تَسْتَفْتِيَانِ	وَقَالَ
(thus) is the case judged	which	concerning it	and he said
لِلَّذِي ظَنَّ	أَنَّهُ	نَاجٍ	مِنْهُمَا
to the one whom he knew	that he	(would be) saved	of them
عِنْدَ	رَبِّكَ	فَأَنسَاهُ	الشَّيْطَانُ
to	your master (king)	but made him forget	Satan
رَبِّهِ	فَلَبِثَ	فِي السِّجْنِ	بِضْعَ
(to) his master (king)	so he (Joseph) stayed	in prison	a few (more)
			سِنِينَ
			years

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَةٍ يَأْتِيهَا أَمْلَأُ أَفْتُونِي فِي رُءْيَايَ إِنْ كُنْتُ لِلرُّءْيَا تَعْبُرُونَ ﴿٤٣﴾ قَالُوا أَضْغَثَ أَحْلَمٌ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالَمِينَ ﴿٤٤﴾ وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ ﴿٤٥﴾

43. And the king (of Egypt) said: "Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring, and seven green ears of corn, and (seven) others dry. O notables! Explain to me my dream, if it be that you can

interpret dreams." 44. They said: "Mixed up false dreams and we are not skilled in the interpretation of dreams." 45. Then the man who was released (one of the two who were in prison), now at length remembered and said: "I will tell you its interpretation, so send me forth."

وَقَالَ الْمَلِكُ		إِنِّي أَرَى		سَبْعَ	بَقَرَاتٍ	سِمَانٍ
and the king (of Egypt) said		verily I saw (in a dream)		seven	cows	fat
يَأْكُلُهُنَّ	سَبْعَ	عِجَافٍ	وَسَبْعَ	سُنْبُلَاتٍ	خُضْرٍ	
whom were devouring	seven	lean ones	and seven	ears of corn	green	
وَأُخَرَ	يَابِسَتِ	يَتَأَيَّهَا	الْمَلَأُ	أَفْتُونِي	فِي رُءْيَايَ	
and (seven) others	dry	0	notables	explain to me	my dream	
إِنْ كُنْتُمْ	لِلرُّءْيَا تَعْبُرُونَ	قَالُوا	أَضْغَثْتُ	أَحْلَمُ		
if you are (able)	for dreams to interpret	they said	mixed up false	dreams		
وَمَا	نَحْنُ	بِتَأْوِيلِ	الْأَحْلَامِ	بِعَالَمِينَ		
and not	we	(are) in (the) interpretation	(of) dreams	skilled		
وَقَالَ الَّذِي	نَجَّاهُمَا	وَأَذْكُرَ بَعْدَ				
and said the man who	was released of both of them	and remembered after				
أُمَّةٍ	أَنَا	أُنَبِّئُكُمْ	بِتَأْوِيلِهِ	فَارْسِلُونِي		
a period	I	will tell you	[of] its interpretation	so send me forth		

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعَ عِجَافٍ وَسَبْعَ سُنْبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَتٍ لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿٤٦﴾ قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ ﴿٤٧﴾

46. (He said): "O Yūsuf (Joseph), the man of truth! Explain to us (the dream) of seven fat cows whom seven lean ones were devouring, and of seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know." 47. [Yūsuf (Joseph)] said: "For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave it in the ears, (all) except a little of it which you may eat.

يُوسُفُ	أَيُّهَا	الصَّادِقُ	أَقْتَنَا	فِي سَبْعِ
(he said) Joseph	[O]	the man of truth	explain to us (the dream)	of seven
بَقَرَاتِ سِمَانٍ	يَأْكُلُهُنَّ	سَبْعَ	عِجَافٍ	وَسَبْعِ
fat	were devouring them	seven	lean ones	and (of) seven
خُضْرٍ	وَأُخَرَ	يَابِسَتْ	لَعَلِّي أَرْجِعُ	إِلَى النَّاسِ
green	and (seven) others	dry	that I may return	to the people
قَالَ	تَزْرَعُونَ سَبْعَ	سِنِينَ	دَأْبًا	فَمَا حَصَدْتُمْ
he (Joseph) said	you shall sow (for) seven	years	as usual	and that which you reap
فَذَرُوهُ	فِي سُنْبُلِهِ	إِلَّا قَلِيلًا	مِمَّا نَأْكُلُونَ	
so you shall leave it	in its ears	except a little	of which you may eat	

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعُ شِدَادٍ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تَحْصِنُونَ ﴿٤٨﴾ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعَصِرُونَ ﴿٤٩﴾ وَقَالَ الْمَلِكُ ائْتُونِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ أَرْجِعْ إِلَى رَبِّكَ فَسَأَلَهُ مَا بَالُ النِّسْوَةِ الَّتِي قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ﴿٥٠﴾

48. "Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored). 49. "Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil)." 50. And the king said: "Bring him to me." But when the messenger came to him, [Yūsuf (Joseph)] said: "Return to your lord and ask him, 'What happened to the women who cut their hands? Surely, my Lord (Allāh) is All-Knower of their plot.'"

ثُمَّ	يَأْتِي مِنْ بَعْدِ	ذَلِكَ	سَبْعَ	شِدَادٍ	يَأْكُلْنَ مَا
then	will come after	that	seven	hard (years)	which will devour what
فَدَّمْتُمْ لَهُنَّ	إِلَّا قَلِيلًا	مِمَّا تَحْصِنُونَ			
you have laid up in advance for them	except a little	of that which you have guarded (stored)			

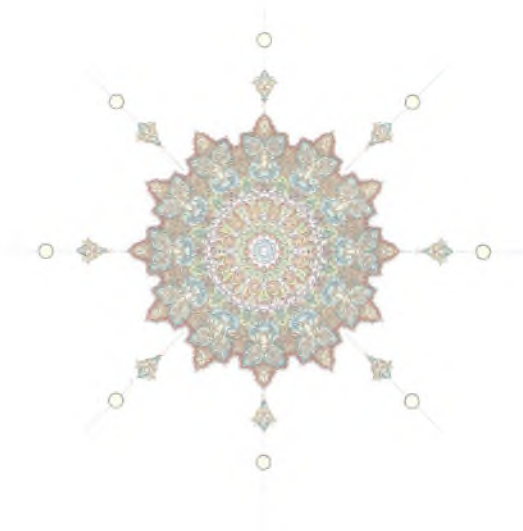
ثُمَّ	يَأْتِي مِنْ بَعْدِ	ذَلِكَ	عَامٌ	فِيهِ	يُغَاثُ النَّاسُ
then	will come after	that	a year	in which	the people will have abundant rain
وَفِيهِ يَعْصِرُونَ ﴿١٦﴾					
وَقَالَ الْمَلِكُ		أَتُنُونِي		بِهِ ۖ	
and the king said		bring to me		him	
and in which they will press (wine and oil)					
فَلَمَّا	جَاءَهُ	الرَّسُولُ	قَالَ	أَرْجِعْ إِلَى رَبِّكَ	
but when	came to him	the messenger	he (Joseph) said	return to your lord (master)	
فَسَأَلَهُ	مَا	بَالَ	النِّسْوَةِ	الَّتِي	قَطَّعْنَ أَيْدِيَهُنَّ ۖ
and ask him	what	happened	(to) the women	who	cut their hands
إِنَّ رَبِّي			يَكِيدُهُنَّ عَلِيمٌ ﴿١٧﴾		
surely my Lord (Allah)			(is) Well-Aware of their plot		

قَالَ مَا خَطْبُكُمْ إِذْ رَوَدْتَن يُوسُفَ عَنْ نَفْسِهِ ۚ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ ۖ قَالَتِ امْرَأَتُ الْعَزِيزِ اكُنْ حَصْحَصَ الْحَقِّ أَنَا رَوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٥١﴾ ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي الْخَائِنِينَ ﴿٥٢﴾

51. (The King) said (to the women): "What was your affair when you did seek to seduce Yūsuf (Joseph)?" The women said: "Allāh forbid! No evil know we against him!" The wife of Al-'Azīz said: "Now the truth is manifest (to all); it was I who sought to seduce him, and he is surely of the truthful." 52. [Then Yūsuf (Joseph) said: "I asked for this enquiry] in order that he (Al-'Azīz) may know that I betrayed him not in (his) absence. And verily, Allāh guides not the plot of the betrayers."

قَالَ	مَا	خَطْبُكُمْ	إِذْ	رَوَدْتَن يُوسُفَ	عَنْ نَفْسِهِ ۖ
he said	what	(was) your affair	when	you did seek to seduce Joseph	about himself
قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ ۖ قَالَتِ امْرَأَتُ					
said (the) wife		any evil	against him	we know not	they (the women) said forbid Allah
الْعَزِيزِ اَلَكُنْ حَصْحَصَ الْحَقِّ اَنَا رَوَدْتُهُ عَنْ نَفْسِهِ ۖ					
now	(of) Al-Aziz	the truth is manifest	(it was) I	who sought to seduce him	about himself

لِيَعْلَمَ		ذَلِكَ	لِمَنِ الصّٰدِقِيْنَ ﴿٥١﴾		وَإِنَّهُ،
(in order) that he (Al-Aziz) may know		[that]	(is) surely of the truthful		and indeed he
الْخٰٓئِنِيْنَ ﴿٥٢﴾	لَا يَهْدِيْ كَيْدَ	وَأَنَّ اللَّهَ	بِالْغَيْبِ	لَمْ أَخْنُ	أَنِيْ
(of) the betrayers	guides not (the) plot	and that Allah	in secret	betrayed him not	that I



﴿٥٣﴾ وَمَا أَتَرَىٰ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي ۚ إِنَّ رَبِّي غَفُورٌ رَّحِيمٌ ﴿٥٤﴾ وَقَالَ الْمَلِكُ أَتُؤْثِرُنِي بِهِ ۚ أَسْتَخْلِصُهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٥﴾ قَالَ أَجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ ۚ إِنِّي حَفِيظٌ عَلَيْمُ ﴿٥٦﴾

53. ``And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful.” 54. And the king said: ``Bring him to me that I may attach him to my person.” Then, when he spoke to him, he said: ``Verily, this day, you are with us high in rank and fully trusted.” 55. [Yūsuf (Joseph)] said: ``Set me over the store-houses of the land; I will indeed guard them with full knowledge (as a minister of finance in Egypt).”

وَمَا أَتَرَىٰ نَفْسِي ۚ	إِنَّ النَّفْسَ	لَأَمَّارَةٌ	بِالسُّوءِ	إِلَّا مَا
and I free not myself	verily the self	(is) certainly inclined	to evil	except when
رَحِمَ رَبِّي ۚ	إِنَّ رَبِّي	غَفُورٌ	رَّحِيمٌ ﴿٥٣﴾	
my Lord bestows His Mercy	verily my Lord	(is) Oft-Forgiving	Most Merciful	
وَقَالَ الْمَلِكُ	أَتُؤْثِرُنِي بِهِ ۚ	أَسْتَخْلِصُهُ	لِنَفْسِي ۚ	فَلَمَّا
and the king said	bring to me	him	(that) I may attain him	to my person
كَلَّمَهُ.	قَالَ إِنَّكَ	الْيَوْمَ	لَدَيْنَا	مَكِينٌ
he spoke to him	he said verily you	this day	(are) with us	high in rank
أَمِينٌ ﴿٥٥﴾	قَالَ	أَجْعَلْنِي عَلَىٰ	خَزَائِنِ	الْأَرْضِ ۚ
(and) fully trusted	he said	set me over	(the) store-houses	(of) the land
	إِنِّي	حَفِيظٌ	عَلَيْمٌ ﴿٥٦﴾	
	verily I	(am) guardian	knowing	

وَكَذَلِكَ مَكَانَ يُوسُفَ فِي الْأَرْضِ يَتَّبِعُونَ مِنْهَا حَيْثُ يَشَاءُ نَصِيبٌ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٥٦﴾ وَلَا جَزَاءُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ ءَامَنُوا وَكَانُوا يَنْقُوتُونَ ﴿٥٧﴾ وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ ﴿٥٨﴾

56. Thus did We give full authority to Yūsuf (Joseph) in the land, to take possession therein, when or where he likes. We bestow of Our Mercy on whom We will, and We make not to be lost the reward of *Al-Muhsinūn* (the good doers.). 57. And verily, the reward of the Hereafter is better for those who believe and used to fear Allāh and keep their duty to Him (by abstaining from all kinds of sins and evil deeds and by performing all kinds of righteous good deeds). 58. And Yūsuf's (Joseph's) brethren came and they entered to him, and he recognized them, but they recognized him not.

وَكَذَلِكَ مَكَّنَّا	يُوسُفَ	فِي الْأَرْضِ	يَتَبَوَّأُ	مِنْهَا
and thus We gave full authority	to Joseph	in the land	to take possession	therein
حَيْثُ يَشَاءُ	نُصِيبُ بِرَحْمَتِنَا	مَنْ نَشَاءُ		
when or where he likes	We bestow of Our Mercy	(on) whom We will		
وَلَا نُضِيعُ أَجْرَ	الْمُحْسِنِينَ	وَلَا أَجْرَ		
and We make not to be lost (the) reward	(of) the good-doers	and verily (the) reward		
الْآخِرَةِ	خَيْرٌ	لِّلَّذِينَ ءَامَنُوا	وَكَانُوا	يَتَّقُونَ
(of) the Hereafter	(is) better	for those who believe	and they used to	fear (Allah)
وَجَاءَ إِخْوَةُ	يُوسُفَ	فَدَخَلُوا	عَلَيْهِ	
and came (the) brothers	(of) Joseph	and they entered	unto him	
فَعَرَفَهُمْ	وَهُمْ	لَهُ	مُنْكَرُونَ	
and he recognized them	but they	him	recognized not	

وَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ قَالَ أَتُنُونِي بِأَخٍ لَّكُمْ مِّنْ أَبِيكُمْ أَلَا تَرَوْنَ أَنِّي أُوْفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ ﴿٥٩﴾ فَإِنْ لَّمْ تَأْتُونِي بِهِ ۖ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرَبُونِ ﴿٦٠﴾ قَالُوا سَنُرَوِّدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ ﴿٦١﴾

59. And when he had furnished them with their provisions (according to their need), he said: "Bring me a brother of yours from your father (he meant Benjamin). See you not that I give full measure, and that I am the best of the hosts? 60. "But if you bring him not to me, there shall be no measure (of corn) for you with me, nor shall you come near me." 61. They said: "We shall try to

get permission (for him) from his father, and verily, we shall do it."

وَلَمَّا	جَهَّزَهُمْ	بِجَهَّازِهِمْ	قَالَ	أَتُونِي
and when	he had furnished them	with their provisions	he said	bring to me
يَاخُ	لَكُمْ	مِنْ أَبِيكُمْ	أَلَا تَرَوْنَ	أَنِّي أُوفِي
a brother	of yours	from your father	(do) you not see?	that I give full
وَأَنَا	خَيْرٌ	الْمُنْزِلِينَ ﴿٥٩﴾	فَإِنْ	لَمْ تَأْتُونِي بِهِ
and (that) I am	(the) best	(of) the hosts	but if	you bring not to me
فَلَا كَيْلَ	لَكُمْ	عِنْدِي	وَلَا تَقْرُبُونِ ﴿٦٠﴾	قَالُوا
then (there shall be) no measure	for you	with me	nor you shall come near me	they said
سَرَوْدٌ	عَنْهُ	أَبَاهُ	وَإِنَّا	لَفَاعِلُونَ ﴿٦١﴾
we shall try to get permission	for him	(from) his father	and verily we	surely shall do (it)

وَقَالَ لِفَتْنِيهِ أَجْعَلُوا بِضْعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَى أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٢﴾ فَلَمَّا رَجَعُوا إِلَى أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعْ مِنَّا الْكَيْلَ فَأَرْسِلْ مَعَنَا أَخَانَا نَكْتَلْ وَإِنَّا لَهُ لَحَفِظُونَ ﴿٦٣﴾ قَالَ هَلْ آمَنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمِنْتُكُمْ عَلَى أَخِيهِ مِنْ قَبْلُ فَاللَّهُ خَيْرٌ حَفِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٦٤﴾

62. And [Yūsuf (Joseph)] told his servants to put their money (with which they had bought the corn) into their bags, so that they might know it when they go back to their people; in order that they might come again. 63. So, when they returned to their father, they said: "O our father! No more measure of grain shall we get (unless we take our brother). So send our brother with us, and we shall get our measure and truly, we will guard him." 64. He said: "Can I entrust him to you except as I entrusted his brother [Yūsuf (Joseph)] to you aforetime? But Allāh is the Best to guard, and He is the Most Merciful of those who show mercy."

وَقَالَ	لِفَتْنِيهِ	أَجْعَلُوا بِضْعَتَهُمْ	فِي رِحَالِهِمْ	لَعَلَّهُمْ
and he (Joseph) told	[to] his servants	to put their money	into their bags	so that they might

يَعْرِفُونَهَا	إِذَا أُنْقَلَبُوا	إِلَىٰ أَهْلِهِمْ	لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٥﴾
know it	when they go back	to their people	(in order) that they might come back
فَلَمَّا رَجَعُوا	إِلَىٰ أَبِيهِمْ	قَالُوا يَا أَبَانَا	مُنِعَ مِنَّا
so when they returned	to their father	they said O our father	has been prevented from us
الْكَيْلُ	فَأَرْسِلْ مَعَنَا	أَخَانَا	نَكْتَلُ
measure (of grain)	so send with us	our brother	we shall get our measure
لَهُ،	لَحَفِظُونَ ﴿٦٦﴾	قَالَ	هَلْ ءَامَنُكُمْ عَلَيْهِ إِلَّا
for him	surely (are) guardians	he said	except him (can) I entrust to you?
كَمَا ءَامَنُكُمْ	عَلَىٰ أَخِيهِ	مِنْ قَبْلُ	فَإِنَّهُ خَيْرٌ حَفِظًا
as I entrusted to you	[on] his brother	afortime	to guard but Allah (is the) Best
وَهُوَ	أَرْحَمُ	الرَّحِيمِينَ ﴿٦٧﴾	
and He	(is the) Most Merciful	(of) those who show mercy	

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضْعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا يَا أَبَانَا مَا نَبْغِي هَذِهِ بِضْعَتُنَا رُدَّتْ إِلَيْنَا وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزِدَادُ كَيْلَ بَعِيرٍ ذَلِكَ كَيْلُ يَسِيرٍ ﴿٦٦﴾ قَالَ لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّى تُتَوِّعُوا مُوْتَقًا مِّنَ اللَّهِ لَتَأْتُنِي بِهِ إِلَّا أَنْ يُحَاطَ بِكُمْ فَلَمَّا ءَاتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٦٧﴾

65. And when they opened their bags, they found their money had been returned to them. They said: "O our father! What (more) can we desire? This, our money has been returned to us; so we shall get (more) food for our family, and we shall guard our brother and add one more measure of a camel's load. This quantity is easy (for the king to give)." 66. He [Ya' qūb (Jacob)] said: "I will not send him with you until you swear a solemn oath to me in Allāh's Name, that you will bring him back to me unless you are yourselves surrounded (by enemies)," And when they had sworn their solemn oath, he said: "Allāh is the Witness to what we have said."

وَلَمَّا فَتَحُوا	مَتَاعَهُمْ	وَجَدُوا بِضْعَتَهُمْ	رُدَّتْ إِلَيْهِمْ
and when they opened	their bags	they found their money	had been returned to them

قَالُوا يَا أَبَانَا	مَا نَبْغِي	هَذِهِ	بِضْعَانَا
they said O our father	what (can) we desire	this	our money
رُدَّتْ إِلَيْنَا	وَنَمِيرُ أَهْلَنَا	وَنَحْفَظُ أَخَانَا	
has been returned to us	and we shall get food (for) our family	and we shall guard our brother	
وَنَزِدَادُ كَيْلَ	بَعِيرٍ	ذَلِكَ	كَيْلٌ
and add more measure	(of) a camel's load	this	quantity
لَنْ أُرْسِلَهُ	مَعَكُمْ	حَتَّى تُؤْتُونِ	مَوْثِقًا
I will never send him	with you	until you give to me	a solemn oath
لَتَأْتِنِي	بِهِ	إِلَّا	أَنْ
(that) surely you will bring back to me	him	unless	[that]
ءَاتَوْهُ	مَوْثِقَهُمْ	قَالَ اللَّهُ	عَلَى مَا نَقُولُ وَكِيلٌ
they gave him	their solemn oath	he said Allah	(is the) Witness to what we have said

وَقَالَ يَبْنَى لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَأَدْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنْ أَحْكَمَ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٦٧﴾ وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ آبَاؤُهُمْ مَا كَانَتْ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةً فِي نَفْسٍ يَعْقُوبَ قَضَاهَا وَإِنَّهُ لَذُو عِلْمٍ لِمَا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٦٨﴾

67. And he said: "O my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allāh at all. Verily, the decision rests only with Allāh. In Him, I put my trust and let all those that trust, put their trust in Him." 68. And when they entered according to their father's advice, it did not avail them in the least against (the Will of) Allāh; it was but a need of Ya'qūb's (Jacob's) inner self which he discharged. And verily, he was endowed with knowledge because We had taught him, but most men know not.

وَقَالَ	يَبْنَى	لَا تَدْخُلُوا	مِنْ بَابٍ	وَاحِدٍ	وَأَدْخُلُوا	مِنْ أَبْوَابٍ
and he said	O my sons	(do) not enter	by gate	one	but enter	by gates

مُتَّفَرِّقَةً	وَمَا أَغْنَىٰ	عَنْكُمْ	مِّنَ اللَّهِ	مِنْ شَيْءٍ	إِن
different	and I can not avail	you	against Allah	anything	verily
الْحُكْمُ	إِلَّا	لِلَّهِ	عَلَيْهِ تَوَكَّلْتُ	وَعَلَيْهِ	
the decision (rests)	only	with Allah	in Him I put my trust	and in Him	
فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ	وَلَمَّا دَخَلُوا	مِنْ حَيْثُ			
let all those that put trust put (their) trust	and when they entered	from where			
أَمْرَهُمْ	أَبُوهُمْ	مَا كَانَتْ	يُغْنِي عَنْهُمْ	مِّنَ اللَّهِ	مِنْ شَيْءٍ
ordered them	their father	did not	(it) avail them	against Allah	in the least
إِلَّا حَاجَةً	فِي نَفْسِ يَعْقُوبَ	قَضَاهَا	وَأَنَّهُ		
but (it was) a need	in Jacob's inner self	which he discharged	and verily he		
لَذُو	عِلْمٍ	لِّمَا عَلَّمْنَاهُ	وَلَكِنَّ أَكْثَرَ		
(was) endowed	(with) knowledge	because We had taught him	[and] but most		
النَّاسِ		لَا يَعْلَمُونَ			
men		know not			

وَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ ءَاوَىٰ إِلَىٰ أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ ﴿٦٩﴾ فَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ جَعَلَ السِّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ ﴿٧٠﴾ قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقِدُونَ ﴿٧١﴾ قَالُوا نَفَقْدُ صَوَاعَ الْمَلِكِ وَلِمَن جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ ﴿٧٢﴾

69. And when they went in before Yūsuf (Joseph), he took his brother (Benjamin) to himself and said: "Verily, I am your brother, so grieve not for what they used to do." 70. So when he had furnished them forth with their provisions, he put the (golden) bowl in his brother's bag. Then a crier cried: "O you (in) the caravan! Surely, you are thieves!" 71. They, turning towards them, said: "What is it that you have lost?" 72. They said: "We have lost the (golden) bowl of the king and for him who produces it is (the reward of) a camel load; and I will be bound by it."

وَلَمَّا دَخَلُوا	عَلَى يُوسُفَ	ءَاوَىٰ إِلَيْهِ	أَخَاهُ
and when they went in	before Joseph	he took to himself	his brother
قَالَ إِنِّي	أَنَا	أَخُوكَ	فَلَا تَبْتَئِسْ
(and) said verily I	[I] am	your brother	so grieve not
يَعْمَلُونَ ﴿٦٦﴾	فَلَمَّا	جَهَّزَهُمْ	بِجَهَّازِهِمْ
do	so when	he had furnished them forth	with their provisions
فِي رَحْلِ	أَخِيهِ	ثُمَّ أَذَنَ مُوَدِّنٌ	أَيَّتَهَا
into (the) bag	(of) his brother	then a crier cried	O (you)
لَسْرِفُونَ ﴿٦٧﴾	قَالُوا	وَأَقْبَلُوا	عَلَيْهِمْ
(are) indeed thieves	they said	turning towards	them
قَالُوا	نَفَقَدُ صُوعَ	الْمَلِكِ	وَلِمَنْ جَاءَ
they said	we have lost (the) bowl	(of) the king	and for (him) who produces
حِمْلٌ	بَعِيرٍ	وَأَنَا	زَعِيمٌ ﴿٦٨﴾
(is) a load	(of) a camel	and I	by it
			(will be) bound

قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ ﴿٦٦﴾ قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ ﴿٦٧﴾ قَالُوا جَزَاؤُهُ مَنْ وُجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٦٨﴾ فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مَن نَّشَاءُ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴿٦٩﴾

73. They said: "By Allāh! Indeed you know that we came not to make mischief in the land, and we are no thieves!" 74. They [Yūsuf's (Joseph's) men] said: "What then shall be the penalty of him, if you are (proved to be) liars." 75. They [Yūsuf's (Joseph's) brothers] said: "His penalty should be that he, in whose bag it is found, should be held for the punishment (of the crime). Thus we punish the *Zālimūn* (wrongdoers)!" 76. So he [Yūsuf (Joseph)] began (the

search) in their bags before the bag of his brother. Then he brought it out of his brother's bag. Thus did We plan for Yūsuf (Joseph). He could not take his brother by the law of the king (as a slave), except that Allāh willed it. (So Allāh made the brothers to bind themselves with their way of "punishment, i.e. enslaving of a thief.") We raise to degrees whom We will, but over all those endowed with knowledge is the All-Knowing (Allāh).

قَالُوا تَاللَّهِ	لَقَدْ عَلِمْتُمْ	مَا جِئْنَا	لِنُفْسِدَ	فِي الْأَرْضِ
they said by Allah	indeed you know	we came not	to make mischief	in the land
وَمَا كُنَّا سَارِقِينَ	قَالُوا فَمَا	جَزَاؤُهُ		
and we are no thieves	they said what then	(shall be the) penalty of him		
إِنْ كُنْتُمْ كَاذِبِينَ	قَالُوا جَزَاؤُهُ	مَنْ	وَجِدَ	فِي رَحْلِهِ
if you are liars	they said his penalty	who	it is found	in his bag
جَزَاؤُهُ	كَذَلِكَ	نَجْزِي الظَّالِمِينَ	فَبَدَأَ	
(is) his punishment	thus	we punish the wrongdoers	so he began (the search)	
بِأَوْعِيَّتِهِمْ	قَبْلَ	وِعَاءَ	أَخِيهِ	ثُمَّ اسْتَخْرَجَهَا
in their bags	before	(the) bag	(of) his brother	then he brought it out
أَخِيهِ	كَذَلِكَ	كِدْنَا لِيُوسُفَ	مَا كَانَ	لِيَأْخُذَ أَخَاهُ
(of) his brother	thus	(did) We plan for Joseph	he could not	[to] take his brother
فِي دِينِ	الْمَلِكِ	إِلَّا	أَنْ يَشَاءَ اللَّهُ	نَرْفَعُ دَرَجَتِ
by (the) law	(of) the king	except	that Allah willed (it)	We raise to degrees
مَنْ نَشَاءُ	وَفَوْقَ	كُلِّ	ذِي	عِلْمٍ
whom We will	but over	all	those endowed	(with) knowledge
				(is the) All-Knowing

قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ قَالَ أَنْتُمْ شَرُّ مَكَّانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ قَالُوا يَأَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبَاسِيخًا كَبِيرًا فَخُذْ أَحَدًا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ

77. They [Yūsuf's (Joseph's) brothers] said: "If he steals, there was a brother of

his [Yūsuf (Joseph)] who did steal before (him).” But these things did Yūsuf (Joseph) keep in himself, revealing not the secrets to them. He said (within himself): “You are in worst case, and Allāh is the Best Knower of that which you describe!” 78. They said: “O ruler of the land! Verily, he has an old father (who will grieve for him); so take one of us in his place. Indeed we think that you are one of the *Muhsinūn* (good-doers.).”

قَالُوا	إِنْ يَسْرِقْ	فَقَدْ سَرَقَ	أَخٌ	لَهُ	مِنْ قَبْلَ
they said	if he steals	then verily did steal	a brother	of his	before
فَأَسْرَهَا	يُوسُفُ فِي نَفْسِهِ	وَلَمْ يَبْدِهَا	لَهُمْ		
but these things did keep	Joseph in himself	[and] revealing not the secrets	to them		
قَالَ أَنْتُمْ	شَرُّ	مَكَانًا	وَاللَّهُ أَعْلَمُ		
he said you	(are in) worst	case	and Allah knows best (the truth)		
بِمَا تَصِفُونَ	قَالُوا يَا أَيُّهَا	الْعَزِيزُ	إِنَّ	لَهُ	أَبًا
of what you describe	they said O	mighty one	verily	he has	a father
					old
فَخُذْ أَحَدَنَا	مَكَانَهُ	إِنَّا	نَرَىكَ	مِنَ الْمُحْسِنِينَ	
so take one of us	in his place	indeed we	think (that) you	(are one) of the good-doers	

قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا عِنْدَهُ إِنَّا إِذًا نَظْلِمُونَ ﴿٧٩﴾ فَلَمَّا أَسْتَيْسَسُوا مِنْهُ خَلَصُوا نَجِيًّا قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِيَ أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٠﴾

79. He said: “Allāh forbid, that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be *Zālimūn* (wrongdoers).” 80. So, when they despaired of him, they held a conference in private. The eldest among them said: “Know you not that your father did take an oath from you in Allāh’s Name, and before this you did fail in your duty with Yūsuf (Joseph)? Therefore I will not leave this land until my father permits me, or Allāh decides my case (by releasing Benjamin) and He is the Best of the judges.

قَالَ مَعَاذَ اللَّهِ	أَنْ نَأْخُذَ	إِلَّا مَنْ وَجَدْنَا	مَتَعَنَا
he said Allah forbid	that we should take	(anyone) but whom we found	our property
عِنْدَهُ	إِنَّا	إِذَا	لَظَلِمُونَ ﴿٧٩﴾
with him	indeed we	then	surely (should be) wrongdoers
مِنْهُ	خَلَصُوا خَيْسًا	قَالَ كَبِيرُهُمْ	أَلَمْ تَعْلَمُوا
of him	they held a conference in private	the eldest among them said	(did) you not know?
أَبَاكُمْ	قَدْ أَخَذَ	عَلَيْكُمْ	مَوْثِقًا
that your father	indeed took	from you	an oath
مَا	فَرَطْتُمْ فِي يُوسُفَ	فَلَنْ أَبْرَحَ الْأَرْضَ	حَتَّى يَأْذَنَ
this	you did fail in your duty with Joseph	so I will never leave this land	until permits
لِي	أَوْ يَحْكُمَ اللَّهُ	وَهُوَ	خَيْرُ
me	my father or Allah decides	and He	(of) the judges

أَرْجِعُوا إِلَى آبَائِكُمْ فَقُولُوا يَتَا بَنَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمَنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ ﴿٨١﴾ وَسَلِّ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ ﴿٨٢﴾ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٨٣﴾

81. "Return to your father and say, 'O our father! Verily, your son (Benjamin) has stolen, and we testify not except according to what we know, and we could not know the Unseen! 82. "And ask (the people of) the town where we have been, and the caravan in which we returned; and indeed we are telling the truth." 83. He [Ya'qub (Jacob)] said: "Nay, but your own selves have beguiled you into something. So patience is most fitting (for me). May be Allāh will bring them all (back) to me. Truly, He! Only He is All-Knowing, the All-Wise."

أَرْجِعُوا إِلَى آبَائِكُمْ	فَقُولُوا	يَتَا بَنَانَا	إِنَّ ابْنَكَ سَرَقَ	وَمَا شَهِدْنَا
return to your father	and say	O our father	verily your son has stolen	and we testify not
إِلَّا	بِمَا عَلَّمْنَا	وَمَا كُنَّا	لِلْغَيْبِ	حَافِظِينَ ﴿٨١﴾
except	according to what we know	and we could not	[of] the Unseen	(be) guardians

وَسَلِّ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا	we returned in [it] which and the caravan we have been in it where and ask the town
وَإِنَّا لَصَادِقُونَ قَالَ بَلْ سَوَّلَتْ لَكُمْ	and indeed we surely (are) the truthful he said but have beguiled you
أَنْفُسُكُمْ أَمْراً فَصَبْرٌ جَمِيلٌ عَسَى اللَّهُ	your ownelves (into) something so patience (is) most fitting may be Allah
أَنْ يَأْتِيَنِي بِهِمْ جَمِيعاً إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ	[that] will bring to me all them [He] truly He (is) the All-Knowing the All-Wise

وَتَوَلَّى عَنْهُمْ وَقَالَ يَاسْفَى عَلَى يُوسُفَ وَأَبْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ
 قَالُوا تَاللَّهِ تَفْتَوْا تَذْكُرُ يُوسُفَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ
 قَالَ إِنَّمَا أَشْكُوا بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

84. And he turned away from them and said: "Alas, my grief for Yūsuf (Joseph)!" And he lost his sight because of the sorrow that he was suppressing.
 85. They said: "By Allāh! You will never cease remembering Yūsuf (Joseph) until you become weak with old age, or until you be of the dead." 86. He said: "I only complain of my grief and sorrow to Allāh, and I know from Allāh that which you know not.

وَتَوَلَّى عَنْهُمْ وَقَالَ يَاسْفَى عَلَى يُوسُفَ	and he turned away from them and said alas my grief for Joseph
وَأَبْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ	and his eyes were whitened because of the sorrow that he (was) suppressing
قَالُوا تَاللَّهِ تَفْتَوْا تَذْكُرُ يُوسُفَ	they said by Allah you will never cease remembering Joseph
حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ قَالَ	until you become weak with old age or you be of the dead he said
إِنَّمَا أَشْكُوا بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ	I only complain of my grief and my sorrow to Allah and I know

مِمَّا لَا تَعْلَمُونَ ﴿٨٦﴾	مِنْ أَلَلَّهِ
that which you know not	from Allah

يَبْنِي أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَأْيَسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْيَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ ﴿٨٧﴾ فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضْعَةٍ مُزْجَلَةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ ﴿٨٨﴾ قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ ﴿٨٩﴾

87. "O my sons! Go you and enquire about Yūsuf (Joseph) and his brother, and never give up hope of Allāh's Mercy. Certainly no one despairs of Allāh's Mercy, except the people who disbelieve." 88. Then, when they entered to him [Yūsuf (Joseph)], they said: "O ruler of the land! A hard time has hit us and our family, and we have brought but poor capital, so pay us full measure and be charitable to us. Truly, Allāh does reward the charitable." 89. He said: "Do you know what you did with Yūsuf (Joseph) and his brother, when you were ignorant?"

يَبْنِي أَذْهَبُوا	فَتَحَسَّسُوا	مِنْ يُوسُفَ	وَأَخِيهِ	وَلَا تَأْيَسُوا
O my sons go	and enquire	about Joseph	and his brother	and despair not
مِنْ رَوْحِ اللَّهِ	إِنَّهُ	لَا يَأْيَسُ	مِنْ رَوْحِ اللَّهِ	إِلَّا
of (the) Mercy (of) Allah	certainly	none despairs	of (the) Mercy (of) Allah	except
الْقَوْمُ	الْكَافِرُونَ ﴿٨٧﴾	فَلَمَّا دَخَلُوا	عَلَيْهِ	قَالُوا
the people	who disbelieve	then when they entered	unto him	they said
الْعَزِيزُ	مَسَّنَا	وَأَهْلَنَا	الضُّرُّ	وَجِئْنَا
ruler of the land	has hit us	and our family	a hard time	and we have brought
بِضْعَةٍ	مُزْجَلَةٍ	فَأَوْفِ	لَنَا	الْكَيْلَ
capital	poor	so pay	us	full measure
وَتَصَدَّقْ	عَلَيْنَا	هَلْ عَلِمْتُمْ	مَا فَعَلْتُمْ	إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ ﴿٨٨﴾
and be charitable	to us	(do) you know?	what you did	truly Allah does reward the charitable

يُوسُفَ	وَأَخِيهِ	إِذَا	أَنْتُمْ	جَاهِلُونَ ﴿٨٩﴾
with Joseph	and his brother	when	you	(were) ignorant

قَالُوا أَأَتَاكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ
 مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٩٠﴾ قَالُوا تَاللَّهِ لَقَدْ
 ءَاشْرَكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَطِئِينَ ﴿٩١﴾ قَالَ لَا تَثْرِبَ عَلَيْكُمْ الْيَوْمَ
 يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٩٢﴾

90. They said: "Are you indeed Yūsuf (Joseph)?" He said: "I am Yūsuf (Joseph), and this is my brother (Benjamin). Allāh has indeed been gracious to us. Verily, he who fears Allāh with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allāh makes not the reward of the *Muhsinūn* (good-doers.) to be lost."
91. They said: "By Allāh! Indeed Allāh has preferred you to us, and we certainly have been sinners." 92. He said: "No reproach on you this day; may Allāh forgive you, and He is the Most Merciful of those who show mercy!"

قَالُوا أَأَتَاكَ	لَأَنْتَ	يُوسُفُ	قَالَ أَنَا	يُوسُفُ	وَهَذَا
they said (are) you indeed?	[surely] you	Joseph	he said I am	Joseph	and this
أَخِي	قَدْ مَنَّ اللَّهُ	عَلَيْنَا	إِنَّهُ	مَنْ يَتَّقِ	
(is) my brother	Allah has indeed been gracious	to us	verily he	who fears (Allah)	
وَيَصْبِرْ	فَإِنَّ اللَّهَ	لَا يُضِيعُ	أَجْرَ	الْمُحْسِنِينَ ﴿٩٠﴾	
and is patient	then surely Allah	makes not to be lost	(the) reward	(of) the good-doers	
قَالُوا تَاللَّهِ	لَقَدْ ءَاشْرَكَ اللَّهُ	عَلَيْنَا	وَإِنْ كُنَّا		
they said by Allah	indeed Allah has preferred you	above us	and certainly we have been		
لَخَطِئِينَ ﴿٩١﴾	قَالَ لَا تَثْرِبَ	عَلَيْكُمْ	الْيَوْمَ	يَغْفِرُ اللَّهُ لَكُمْ	
sinner	he said no reproach	on you	this day	may Allah forgive you	
وَهُوَ	أَرْحَمُ	الرَّاحِمِينَ ﴿٩٢﴾			
and He	(is the) Most Merciful	(of) those who show mercy			

أَذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ ﴿٩٣﴾ وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَن تَفْنَدُونَ ﴿٩٤﴾ قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ ﴿٩٥﴾

93. "Go with this shirt of mine, and cast it over the face of my father, he will become clear-sighted, and bring to me all your family." 94. And when the caravan departed, their father said: "I do indeed feel the smell of Yūsuf (Joseph), if only you think me not a dotard (a person who has weakness of mind because of old age)." 95. They said: "By Allāh! Certainly, you are in your old error."

أَذْهَبُوا بِقَمِيصِي	هَذَا	فَأَلْقُوهُ	عَلَى وَجْهِ	أَبِي
go with shirt of mine	this	and cast it	over (the) face	(of) my father
يَأْتِ بَصِيرًا	وَأْتُونِي	بِأَهْلِكُمْ	أَجْمَعِينَ ﴿٩٣﴾	
he will become clear-sighted	and bring to me	your family	all	
وَلَمَّا	فَصَلَّتِ الْعِيرُ	قَالَ أَبُوهُمْ	إِنِّي	لَأَجِدُ رِيحَ
and when	the caravan departed	their father said	indeed I	(the) smell feel (find)
يُوسُفَ	لَوْلَا	أَن تَفْنَدُونَ ﴿٩٤﴾	قَالُوا تَاللَّهِ	إِنَّكَ
(of) Joseph	if not	[that] you think me a dotard	they said by Allah	certainly you
		لَفِي ضَلَالِكَ	الْقَدِيمِ ﴿٩٥﴾	
		(are) surely in your error	old	

فَلَمَّا أَن جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا قَالَ أَلَمْ أَقُلْ لَّكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٩٦﴾ قَالُوا يَتَّابَانَا أَتَسْتَغْفِرُ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ ﴿٩٧﴾ قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٩٨﴾

96. Then, when the bearer of the glad tidings arrived, he cast it (the shirt) over his face, and he became clear-sighted. He said: "Did I not say to you, 'I know from Allāh that which you know not.'" 97. They said: "O our father! Ask forgiveness (from Allāh) for our sins, indeed we have been sinners." 98. He

said: "I will ask my Lord for forgiveness for you, verily, He! Only He is the Oft-Forgiving, the Most Merciful."

فَلَمَّا	أَنْ جَاءَ الْبَشِيرُ	الْقَنَهُ	عَلَى وَجْهِهِ
then when	[that] the bearer of the glad tidings arrived	he cast it (the shirt)	over his face
فَارْتَدَّ بَصِيرًا	قَالَ	أَلَمْ أَقُلْ	لَكُمْ
so he became clear-sighted	he said	(did) I not say?	to you
مَا لَا تَعْلَمُونَ ﴿٦٦﴾	قَالُوا يَا أَبَانَا	أَسْتَغْفِرُ لَنَا	ذُنُوبَنَا
that which you know not	they said O our father	ask forgiveness for us	(of) our sins
إِنَّا كُنَّا	خَاطِئِينَ ﴿٦٧﴾	قَالَ	سَوْفَ أَسْتَغْفِرُ
indeed we have been	sinner	he said	soon I will ask for forgiveness
رَبِّي	إِنَّهُ	هُوَ	الرَّحِيمُ ﴿٦٨﴾
my Lord	verily He	(only) [He]	(is) the Oft-Forgiving
			the Most Merciful

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ ءَامِنِينَ ﴿٦٩﴾
 وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَتَابَتِ هَذَآ تَأْوِيلُ رُءُوسِي مِنْ قَبْلُ قَدْ
 جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ
 أَنْ نَزَعَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٧٠﴾

99. Then, when they came in before Yūsuf (Joseph), he took his parents to himself and said: "Enter Egypt, if Allāh wills, in security." 100. And he raised his parents to the throne and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin life, after *Shāitan* (Satan) had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind to whom He wills. Truly, He! Only He is the All-Knowing, the All-Wise.

فَلَمَّا دَخَلُوا	عَلَى يُوسُفَ	ءَاوَىٰ إِلَيْهِ	أَبَوَيْهِ	وَقَالَ
then when they entered	unto Joseph	he took to himself	his parents	and said

أَدْخُلُوا مِصْرَ	إِنْ شَاءَ اللَّهُ ءَامِنِينَ ﴿١١٩﴾	وَرَفَعَ أَبَوَيْهِ	عَلَى الْعَرْشِ
enter Egypt	if Allah wills in security	and he raised his parents	to the throne
وَخَرُّوا	لَهُ	سُجَّدًا	وَقَالَ
and they fell down	before him	prostrate	and he said
تَأْوِيلُ	رُءْيَايَ	مِنْ قَبْلُ	قَدْ جَعَلَهَا
(is the) interpretation	(of) my dream	before	verily has made it
وَقَدْ أَحْسَنَ	بِي	إِذَا	أَخْرَجَنِي
and indeed He was good	to me	when	He took me out
يَكُم	مِّنَ الْبَدْوِ	مِنْ بَعْدِ	أَنْ تَزْعَ الشَّيْطَانُ
you	out of the bedouin life	after	[that] Satan had sown enmity
وَبَيْنَ	إِخْوَتِي	إِنَّ رَبِّي	لَطِيفٌ لِّمَا يَشَاءُ
and between	my brothers	certainly my Lord	(is the) Most Kind unto whom He wills
إِنَّهُ	هُوَ	الْعَلِيمُ	الْحَكِيمُ ﴿١٢٠﴾
truly He	(only) [He]	(is) the All-Knowing	the All-Wise

﴿١١٩﴾ رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيَّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿١٢٠﴾ ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ﴿١٢١﴾ وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٢٢﴾

101. "My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams – the (Only) Creator of the heavens and the earth! You are my *Walī* (Protector, Helper, Supporter, Guardian, God, Lord) in this world and in the Hereafter. Cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous."

102. That is of the news of the *Ghaib* (Unseen) which We reveal to you (O Muhammad ﷺ). You were not (present) with them when they arranged their plan together, and (while) they were plotting. 103. And most of mankind will not believe even if you desire it eagerly.

رَبِّ	قَدْ آتَيْتَنِي	مِنَ الْمُلْكِ	وَعَلَّمَتْنِي
my Lord	You have indeed bestowed on me	of the sovereignty	and taught me
مِنْ تَأْوِيلِ	الْأَحَادِيثِ	فَاطَرَ السَّمَوَاتِ	وَالْأَرْضِ
of (the) interpretation	(of) dreams	(the) Creator (of) the heavens	and the earth
أَنْتَ	وَلِيِّ	فِي الدُّنْيَا	وَالْآخِرَةِ
You	(are) my Protector	in this world	and (in) the Hereafter
مُسْلِمًا	وَالْحَقِّقِي	بِالصَّالِحِينَ	ذَلِكَ
(as) a Muslim	and join me	with the righteous	this
نُوحِيهِ	إِلَيْكَ	وَمَا كُنْتَ لَدَيْهِمْ	إِذْ أَجْمَعُوا
which We reveal	to you	and you were not with them	when they arranged together
أَمْرَهُمْ	وَهُمْ يَمْكُرُونَ	وَمَا أَكْثَرُ	النَّاسِ
their plan	and they were plotting	and not most	(of) mankind
	وَلَوْ حَرَصْتَ	بِمُؤْمِنِينَ	
	even if you desire (it) eagerly	(will) believe	

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿١٠٤﴾ وَكَأَيِّن مِّنْ آيَةٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٥﴾ وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُّشْرِكُونَ ﴿١٠٦﴾ أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَشِيَةٌ مِّنْ عَذَابِ اللَّهِ أَتَوَاتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٠٧﴾

104. And no reward you (O Muhammad ﷺ) ask of them (those who deny your Prophethood) for it; it (the Qur'ān) is no less than a Reminder and an advice to the 'Alamīn (men and jinn). 105. And how many a sign in the heavens and the earth they pass by, while they are averse therefrom. 106. And most of them believe not in Allāh except that they attribute partners to Him (i.e. they are *Mushrikūn*, i.e. polytheists.). 107. Do they then feel secure from the coming against them of the covering veil of the torment of Allāh, or of the coming against them of the (Final) Hour, all of a sudden while they perceive not?

وَمَا تَسْأَلُهُمْ	عَلَيْهِ	مِنْ أَجْرٍ	إِنْ هُوَ	إِلَّا ذِكْرٌ
and you ask not of them	for it	any reward	it (is) not	but a reminder (and an advice)
لِّلْعَالَمِينَ ﴿١٢٤﴾	وَكَأَيِّن	مِّنْ آيَةٍ	فِي السَّمَوَاتِ	وَالْأَرْضِ
unto the worlds	and how many	[from] a sign	in the heavens	and the earth
يَمُرُّونَ عَلَيْهَا	وَهُمْ	عَنْهَا	مُعْرِضُونَ ﴿١٢٥﴾	وَمَا يُوْثِرُ مِنْ أَكْثَرِهِمْ
they pass by [it]	while they	therefrom	(are) averse	and most of them believe not
بِاللَّهِ	إِلَّا	وَهُمْ	مُشْرِكُونَ ﴿١٢٦﴾	أَفَأَمِنُوا
in Allah	except	that they	attribute partners (unto Him)	(do) they then feel secure?
أَن تَأْتِيَهُمْ	غَشِيَةٌ	مِّنْ عَذَابِ اللَّهِ		
that comes to (against) them	covering evil	of (the) torment (of) Allah		
أَوْ تَأْتِيَهُمْ	السَّاعَةُ	بَغْتَةً	وَهُمْ	لَا يَشْعُرُونَ ﴿١٢٧﴾
or comes to (against) them	the Hour	all of a sudden	while they	perceive not

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَنَ اللَّهُ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٢٨﴾ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَى أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا أَفَلَا تَعْقِلُونَ ﴿١٢٩﴾

108. Say (O Muhammad ﷺ): "This is my way; I invite to Allāh (i.e. to the Oneness of Allāh – Islamic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allāh, i.e. to the Oneness of Allāh – Islamic Monotheism with sure knowledge). And Glorified and Exalted is Allāh (above all that they associate as partners with Him). And I am not of the *Mushrikūn* (polytheists, pagans, idolaters and disbelievers in the Oneness of Allāh; those who worship others along with Allāh or set up rivals or partners to Allāh)." 109. And We sent not before you (as Messengers) any but men to whom We revealed, from among the people of townships. Have they not travelled in the land and seen what was the end of those who were before them? And verily, the home of the Hereafter is the best for those who fear Allāh and obey Him (by abstaining from sins and evil deeds, and by performing

righteous good deeds). Do you not then understand?

قُلْ هَذِهِ	سَبِيلِي	أَدْعُوا إِلَى اللَّهِ	عَلَىٰ بَصِيرَةٍ	أَنَا
say this	(is) my way	I invite unto Allah	with sure knowledge	I
وَمَنْ	اتَّبَعَنِي	وَسُبَّحَنَ اللَّهُ	وَمَا أَنَا	
and whosoever	follows me	and Glorified and Exalted (is) Allah	and I am not	
مِنَ الْمُشْرِكِينَ	وَمَا أَرْسَلْنَا	مِنْ قَبْلِكَ	إِلَّا رِجَالًا	
of the polytheists	and We sent not (as Messengers)	before you	but men	
نُوحِيَ إِلَيْهِمْ	مِّنْ أَهْلِ	الْقُرَىٰ		
We revealed unto them	from (among the) people	(of) townships		
أَفَلَمْ يَسِيرُوا	فِي الْأَرْضِ	فَيَنْظُرُوا كَيْفَ	كَانَ عَاقِبَةُ	
so (have) they not travelled?	in the land	and seen how	was (the) end	
الَّذِينَ	مِنْ قَبْلِهِمْ	وَلَدَارُ	الْآخِرَةِ	
(of) those who	(were) before them	and verily (the) home	(of) the Hereafter	
خَيْرٌ	لِّلَّذِينَ اتَّقَوْا	أَفَلَا تَعْقِلُونَ		
(is the) best	for those who fear (Allah)	(do) you not then understand?		

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَنْ نَّشَاءُ وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١١٠﴾ لَقَدْ كَانَتْ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ ۚ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّلْقَوْمِ الْمُتَّقِينَ ﴿١١١﴾

110. (They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help, and whomsoever We willed were rescued. And Our punishment cannot be warded off from the people who are *Mujrimūn* (criminals, sinners, disbelievers, polytheists). 111. Indeed in their stories, there is a lesson for men of understanding. It (the Qur'ān) is not a forged statement but a confirmation of (Allāh's existing Books) which were before it [i.e. the Taurāt (Torah), the Injīl

(Gospel) and other Scriptures of Allāh] and a detailed explanation of everything and a guide and a mercy for a people who believe.

حَتَّىٰ إِذَا	أَسْتَيْسَسَ الرُّسُلُ	وَوَظَنُوا	أَنَّهُمْ	قَدْ كَذَبُوا
until when	the Messengers gave up hope	and thought	that they	certainly were denied
جَاءَهُمْ	نَصْرُنَا	فَنَجَّيْ	مَنْ نَشَاءُ	
(then) came to them	Our Help	and were rescued	whomsoever We willed	
وَلَا يُرَدُّ بَأْسُنَا	عَنِ الْقَوْمِ	الْمُجْرِمِينَ ﴿١١﴾		
and Our punishment (can) not be warded off	from the people	(who are) criminals		
لَقَدْ كَانَتْ	فِي قَصَصِهِمْ	عِبْرَةٌ	لِّأُولِي	الْأَلْبَابِ
indeed (there) is	in their stories	a lesson	for men	(of) understanding
مَا كَانَ حَدِيثًا	يُفْتَرَىٰ	وَلَكِن تَصْدِيقَ		
(it) is not a statement	forged	[and] but a confirmation (of Allah's existing Books)		
الَّذِي	بَيْنَ يَدَيْهِ	وَتَفْصِيلَ	كُلِّ	شَيْءٍ
which	(were) before it	and a detailed explanation	(of) every	thing
وَهْدًى	وَرَحْمَةً	لِّقَوْمٍ يُؤْمِنُونَ ﴿١٢﴾		
and a guide	and a mercy	for a people who believe		

سُورَةُ الرَّعْدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمَرَّةَ تِلْكَ آيَاتُ الْكِتَابِ وَالَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١﴾
 اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ أَسْتَوَىٰ عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ
 يَجْرِي لِأَجَلٍ مُّسَمًّى يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ ﴿٢﴾

Surah Ar-Ra'd (The Thunder) 13

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Alif-Lām-Mīm-Rā. [These letters are one of the miracles of the Qur'ān; and